

# Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

### LETTERS FROM BURMAH.

LETTER FROM MRS. WEBB TO HER PARENTS.

The following interesting extracts have been furnished for the American Baptist Magazine, by Mr. Ebenezer Watson, of Albany, father of Mrs. Webb.

Moulmein, June 23, 1833.

My dearly beloved Parents,

I write you from Burman shores, for years the spot to which my longing eye has been directed, where I have wished to bear the heat and burden of the day in my Lord's vineyard. I am among Christian friends, who love the Saviour, and love the work that he assigns them. I am surrounded by dark idolaters, groping their way to death. At a little distance from me is a little cluster of native Christians, worshipping *One God*; a bright and cheering encouragement indeed to a faithful missionary of the cross.

#### A Missionary's Happiness.

I would not exchange for worlds the happiness I feel in the prospect of future usefulness here. Now, I am compelled to be useless or nearly so. I cannot speak to these poor creatures, whose whole appearance is so calculated to prompt to active effort for their good. It will be years too before I can attain to much proficiency in the language; as the Burman is entirely peculiar, and very difficult to acquire. But should God spare my life, I may yet gather around me the Burman females, or go into their houses, and spend my days in talking to them of a crucified Saviour. I may yet be permitted to refute their objections, to show them the vanity of their idol gods, and to draw them from their heathen temples into the churches of Jehovah. Thus has God favored my beloved husband and myself. He has called his children from the home in which he had planted them, to find an unsettled abode on the other side of the world; and, to cheer them amid their privations, he sets before them the same glorious objects of reward for which his only Son toiled and suffered and died. Can we ask more? *May we go about the earth with our Saviour doing good?* He "had not where to lay his head." Shall we murmur, if we are compelled to have a home of only a few months duration?

#### Daily Employment.

I will give you some little account of our employ-

ments now, and as they will probably be. Our time of rising is at dawn of day. Domestic scenes occupy me mostly now, and will fully when we keep house, until seven. At seven the missionaries all meet in one room, for family worship; after which we breakfast. From eight till nine we devote to our private worship. At nine our teacher comes. We study with him until twelve, with a short respite for a walk, when the weather will permit, at half past ten. At one we begin study again, and continue until half past three or four. We find an hour in the morning worth two in the evening, therefore retire early.

#### Native Christian Teacher.

Our teacher is an interesting man, faithful and intelligent—one of the native Christians. It is a pleasing fact, that the native Christians are immediately satisfied upon any point of duty, by being shown that the Bible says so. What a lesson to enlightened Christians!

#### Habits of Mr. Judson.

July 4th. Our intercourse with Mr. Judson is of a very pleasing nature. And we feel happy to be permitted in the least degree to take off the edge of his loneliness. It is affecting to hear his petitions for a long life, to labor among the heathen, mingled as they are with panting aspirations after heaven. He seems uniformly seriously cheerful. His days and nights are spent in a room adjoining the native chapel, where he spends all his time, except that devoted to meals (twice a day) and exercise, and generally one hour of so of social conversation with some one of the mission families in the evening. He is confining himself as closely as possible to the completion of his translation of the Scriptures. His exhortations to us all to exercise, are practically enforced by his own example. He walks very early in the morning, rain or shine; also after sunset. He told me that he had no doubt, that so much loss of health and life to foreigners in this climate, is owing principally to their negligence on this point.

I consider these opportunities of conversing, very valuable; and shall much regret parting with him, should we remove from Moulmein, as is most probable. But a missionary's life must be a life of sacrifice, from beginning to end. We leave our homes, at our Lord's bidding, and we must walk in the path to which he points us. We are aiming to keep our hearts and minds free from bias, that we may go where we shall do most good. I trust this is what will actuate us both in our decision.

Extract of a letter from brother O. T. Cutter, dated Rangoon, Nov. 15, 1833.

*The Viceroy at Ava. His surprise on viewing a Printing Press at work.*

Since I have been in this city, I have visited the Viceroy several times, as well as other officers of Government, and have been kindly and politely received. In compliance with the Viceroy's request, I have put up the press in a building furnished by him for the purpose, and printed upon it part of the 5th chapter of Matthew; and a small piece of composition which he sent me; and his Excellency, with his lady and all the principal Government Officers, called to see the execution of the first printing they had ever witnessed, at which they expressed themselves very much surprised and gratified. The Viceroy is a fine looking man, about fifty years of age, and is very much beloved by his people. He rules over all the country this side of Prome, and is said to be one of the most enlightened Burmans in the country. He has been presented with most of our publications, not excepting the New Testament, which I understand he reads daily.

*Distribution of Tracts.*

During my stay here, bro. Bennett and myself have devoted a portion of our time in going round the city and suburbs, and among the people, at the wharves, distributing tracts, &c., and the demand has been so great, that in the short time I have been here, we have distributed 600 tracts, and with a few exceptions, only to those who asked.

*Burning of the body of a Priest of distinction.*

There has been an unusual number of visitors in the city, who come from all parts of the country to be present at the burning of the body of one of the highest 12 priests of the empire; and as the King sent down an order to have the ceremony performed in proper style, no pains nor expense were spared to make it as grand as possible. They were six weeks in making preparations, and every man and woman was obliged to perform their part, or suffer the vengeance of Government. One of the disciples was a few days since beaten and confined in the stocks, because he was not on the ground to follow a huge image which was dragged through the streets. The most civilized of the rulers oppress the people most cruelly. I will here copy from a few notes I made the day previous to the burning of the Poongyee, (priest.)

The burning ground was covered from sunrise till sunset, while the rockets which had been prepared were fired off. A large image was made of bamboo paper, painted and gilded off with much taste, designed to represent an ox, a horse, a pig, an elephant, a deer, a man, and various other objects, about twenty-five in number; and underneath the image is placed a large log, eight or ten feet long, bound round with rattan, and a large hole bored through the center, and is filled with damp powder, which a man is kept ramming down for about three weeks!—[this I call a rocket.] This is aimed towards the vehicle which contains the body, and touched off. The force of the powder propels the carriage forward, with great rapidity; and as it does not always follow on a straight course, accidents not unfrequently occur.

The priest's body was laid upon a splendid vehicle made of teak wood, and covered with red velvet,

muslin, gold leaf, tinsel, &c. Four bamboos, about fifty feet long, covered with red velvet and tinsel, were set in the ground, one at each corner, and at the top of them was attached a large gaudy canopy, hanging over the sacred body, to shelter it from the scorching rays of the sun. This structure was surrounded by about forty images on smaller carriages, [one of which I understood cost *seven hundred rupees*,] overhung with canopies, and finished off in the most tasteful manner. The whole were inclosed by a neat fence, and are to be burned in one pile next day.

At noon I returned home, leaving bro. Bennet distributing tracts, &c. to a number of people who had collected from a neighboring pagoda, and about four o'clock went up to the field again, with five hundred tracts, and arrived there just as a large rocket was discharged. It went much farther than usual, making its way through a large crowd of people. Two were killed on the spot, one man and one woman; and I came up to them just as they breathed their last! By their side lay a poor man with his leg broken, and his head mangled dreadfully, and two or three others were wounded. The two who were killed, were removed a short distance, two separate holes dug, just large enough to receive the bodies, which were thrown in, and some dirt covered over them!

The Woongyee (Viceroy) Moondonk, and all the officers of government for some distance around Rangoon, with their wives, were present on this occasion, but no pause was made in the movements, upon the occurrence of this sad event! O when shall idolatry cease, and heathenish customs and superstitious practices be abolished from the land! It is estimated there were twenty thousand people present to witness this scene. Among them I soon found customers for my tracts, and in a very short time disposed of them all, giving only to those who asked. The body of the priest was burned the next day, with all the carriages, images, trapping, &c., and the sight was grand and imposing. Another great priest has died, but they intend to keep his body to burn at the great festival which occurs in March.

*Splendid visit to a Pagoda.*

The Viceroy and his lady, with their numerous officers, went out the other day to pay a ceremonious visit to the great Shway-da-gong pagoda, (a most magnificent structure, covered with gold leaf, said to contain some of the real hairs of Gaudama, and situated on an eminence about two miles from the city.) They were arrayed in their robes of state, and were carried on the shoulders of twenty or thirty men, in a handsome open palanquin, and most of the officers rode on elephants. They were attended by upwards of a thousand soldiers, with all kinds of native music, gongs, &c., and an almost innumerable number of men, women and children followed on to pay their devotions to this senseless pile of brick and mortar! The procession was long and splendid, and was a very good specimen of eastern grandeur. After staying awhile at the pagoda, he returned to what is called by the English, "Artillery Grove," a beautiful place about one mile north-east from the city, where are about 200 fine Mangoe trees, and near it two or three large tanks, and a number of kyoungs (dwellings for priests.) He has a house here, where he frequently spends a day for recreation.—Chr. Watchman.

Extract of a letter from Br. Cephas Bennett, dated

RANGOON, January 8, 1834.

DEAR BROTHER DOLPHIN: I must scrawl off this in great haste, as the vessel leaves to-day by which this will be conveyed to Bengal. We are all pretty well just now, though I have had an attack of bowel complaint, accompanied by a fever, which was very violent for a few days, but through divine mercy it did not last longer. There is nothing new or interesting just at present, tho' I am happy to say there seems a good work of mercy among the Karens, about twenty miles from here, several of whom are now at my elbow. Six were baptized previous to the imprisonment of Ko-thah-a, and between twenty and thirty are now waiting for Br. Judson, who, we hope will be here next month. In consequence of the persecution here, but very few dare now come to our house, and we give but few tracts. But though present appearances in our place appear discouraging, they are very encouraging in others. The work is of God, and he will prosper it. Though now and then a cloud obscures the sun, he still shines, though he be not seen; so we look upon these little obstacles only as clouds, which soon pass over, and leave the sun shining in its strength. We have no cause for discouragement. The cause does, and will prosper.

Your affectionate brother,

CEPHAS BENNETT.

—N. Y. Bap. Reg.

Extract of a letter from sister Bennett to her mother in Homer, dated

RANGOON, Jan. 8, 1834.

MY DEAR MOTHER.—It is a comfort to me to know you constantly pray for us, and sympathize with us in our trials. We have great trials many times in our work; at others, with ourselves; but we frequently have strong consolation in the midst of difficulties. O for more faith and more purity of motive! We have seen more of heathenism since we have been in Rangoon than we saw in Maulmein, and see more clearly the great work we have before us. Truly we are not sufficient for these things of ourselves, but he in whom we trust is all-powerful, and in his own time will effect the object for which we now try to do a little. I am always astonished that I should have been directed to this country, and I feel that I am the least qualified to do good of any person; still I desire to be faithful to the talent that is committed to me, and rejoice that I have the privilege of doing it in this way. More than sixty persons were baptized at the different stations during the last year, and the general prospects of the mission are encouraging.

Yours affectionately,

S. K. BENNETT.

#### ANSWER TO MISSIONARY INQUIRIES.

BY THE REV. HOLLIS READ, OF THE MAHRATTA MISSION.

To the editors of the New-York Observer.—The accompanying letter was received a few months since from Mr. Read, and as it contains an unusual amount of valuable information on several points, it is offered for publication with the hope that the readers of the Observer may derive from its perusal much valuable information relating to the work of missions.

Yours respectfully,

O. M. JOHNSON,

Theol. Sem. Princeton, N. J.

AHMEDNUGUR, Sept. 23, 1833.

To the Soc. of Inquiry on Missions, Theol. Sem. Princeton, N. J.:

Dear Brethren—Accept my most grateful acknowledgments for your long and interesting letter of September, 1832. It came to hand yesterday. I will not promise to answer *all* your inquiries in one letter, but hope you will find in the following remarks a reply to most of them. I regret the more that your letter should have been so long delayed, as those who made the inquiries for their own personal information will have left the seminary before this reaches you. But as we may reckon on a succession of missionary brethren at Princeton, I have no reason to hesitate on that account.

#### Mode of acquiring the language.

We never "preach through an interpreter." I believe it never has been practised in our missions, unless it be to call on a by-stander to help you through with a sentence or so. There is no way but by *hard study* to acquire the language of the people. The course I took was this: immediately on arriving at Bombay, I removed at Mahim, at the north end of the island, where necessity compelled me to stammer in Mahratta or not talk at all; as I seldom saw a person who could speak English except my wife. And frequently we used to resolve that we would only converse in Mahratta. It is unnecessary to say that we did not *always* keep the resolution. If a man would get the colloquial language of the country quick, and get a ready use of it, he must have constant intercourse with the natives. When he acquires a new word, he must learn to use it: This is the most difficult part. It is no pleasant thing before one can speak or understand the language of a people, to put himself in a situation where he is obliged to use it. But this is an inconvenience which every new missionary ought to be very anxious to suffer. I furthermore took a teacher who could not speak or understand English. For to have a Pundit or any one who speaks English, is like studying Latin or Greek with a translation. In this way I gave myself to study with all diligence for the first six months. At this time I commenced Mahratta prayers in my family, and a Mahratta sermon (if it might be called so) on the Sabbath. At first I committed forms of prayer to memory, substituting new sentences daily from the Scriptures, or from other sources as I acquired them. My service on the Sabbath consisted at first of little more than reading and prayer. At the end of eight months my health had become so impaired, by too much confinement in a debilitating climate, that I was obliged to take a tour: This I did in company with Mr. Allen to the Deccan: This kept me daily surrounded by natives. But my stock of words was still so small, and my ability to use what I had so uncertain, (as sometimes the right word would come and sometimes not, as the natives say,) that I derived less advantage to myself, and proved of less benefit to the people than I had hoped. I then gave myself to study three months more, in the mean while continuing family devotion in Mahratta, and daily attempting, rather by way of conversation, than any thing which deserved to be dignified by the name of preaching, to give instruction to the people. On my tour in Feb. 1832, eleven months after my arrival, I could express myself with considerable fluency on the more common topics of Christianity, and with Babajee by my side, who, being my pundit, of course understood my Mahratta, succeeded very well with the Brahmins. The date, after their arrival, at which the members of the Bombay mission have commenced their preaching, varies, as near as I can judge, from about six months to two years. This depends on so many contingencies that the experience of any one person scarcely affords aid to another. The circum-



stances of one's family, his location, his ability to confine himself to his study, his resolution to put what he acquires into immediate practice, have very important bearings on the subject. Some men after three or four years hard study, and having acquired an excellent knowledge of Sanskrit Mahratta and Hindoostanee, are not able to speak give sentences which the people can understand. They either have a bad pronunciation, or they have not reduced their knowledge to practice. There is much too in having an ear to catch the strange sound. A man may know a word as he sees it on paper; but when he hears it, it will sound in his ear as the voice of an unknown tongue. The Mahratta is not called an easy language to acquire. It is a harsh language, good for haranguing. When first you hear the people converse, you suppose them all angry. It abounds in aspirates, and is difficult to pronounce. The idiom is perhaps more like the Latin than any western language. It is very crooked; inverted perhaps more than the Latin. The oblique cases of nouns and the variation of modes and tenses in verbs are formed by a change in the termination as in the Latin and Greek. It is a great labor to acquire a knowledge, so as to use it in all cases as you do your own. A life would scarcely suffice. But two or three years gives a man what is called a pretty good knowledge; and even less time enables him to converse well on certain subjects, as the missionary on religious topics, the civilian on judicial affairs, &c. I am still studying Mahratta and Hindoostanee, (which is spoken by the Moosulmans and the lower orders of Hindoos,) with almost as much diligence as formerly.

#### Manner of employing time—Preaching Tours.

The "manner of employing time" (to answer another of your enquiries) is nearly as follows. When at home rise at five or six in the morning, exercise by walking or riding horse back and devotion till breakfast—prayers in Mahratta with members of the church, the inmates of the poor house and those in our service, &c. at eight—spend the heat of the day in my study with a *rudrit* or otherwise as the case may be—if not too busy spend an hour in miscellaneous reading with Mrs. X. At five o'clock, street or Bazar preaching. After tea, family devotion in Mahratta; then write till ten o'clock. The missionary here, as you see, is confined to his house five or six hours daily. This gives him all the time to study which his constitution will bear. Six hours study is, in reference to due regard to health, equivalent to 10 or 12 in America. A sedentary life too, is very prejudicial to health. Bilious persons suffer grievously—those who are not bilious, soon become so to some extent. A person afflicted with the "liver complaint" must quit immediately if he would save his life. Great numbers of Europeans leave on this account and many die here. Most of the civil and military stations in the Presidency are more favorable to the European constitution than Bombay.

But to return. When from home on a preaching tour, my habits are different. After having packed my box of books and provided every thing which I shall need during my absence, to eat, cook with, wear, sleep on, &c. I put the whole on Coolies' heads, and send them on with my cook before me. I then start at four or five in the morning and ride to the appointed place, perhaps fifteen miles. There I stop in an open shed called a *chowdee*, the common resting place for travelers, where I eat, sleep, and address the people, give books, &c. A report soon gets abroad that a *Sahib* is at the *chowdee* with books. As this place is generally in the most frequented part of the town, a crowd is soon gathered together, some to hear, more to get books and many from curiosity. It usually happens that the place is filled with people from nine till eleven o'clock, when they begin to draw off to go to bathe, worship their gods,

eat and sleep. If the Brahmins have not taken the alarm, the people will return at four or five o'clock to hear more. This is where the Gospel has not been made known before. In other circumstances perhaps not five persons will come near you all day. We do not preach by appointment or have regular assemblies. Perhaps our congregation will change two or three times in the course of our morning service. Every man comes, sits as long as he chooses, then walks off, and another one fills his place. This seldom makes confusion as at home. The places are open on one side and the floor is the earth. Our discourses or conversations, for they cannot be called sermons, correspond with the nature of the congregation. They usually commence with some individual who may be near. His shop, his field, or any other object may furnish the topic. The conversation immediately becomes religious, the people gather around, the speaker loses sight of the individual and finds himself addressing a congregation. In the mean time his old friend, by whose means he got his assembly, has doubtless made the best of his retreat. Some one of the fundamental doctrines of Christianity is now illustrated and enforced according as a question or cavil from a Brahmin or some other circumstance introduces it. The leading topic is the necessity of a suitable expiation for sin. This leads to the discussion of the character of God, the character of man, the nature of sin, its universality and reward; to the nature of expiation by Christ; how procured, how bestowed; to an examination of the Brahminical mode of atonement; to a comparison between them; and then to the practical consequences of the two.

The Hindoo system allows of one supreme God, though it attributes to him improper qualities. The doctrine of expiation for sin (if it may be called so) is also taught; that is, expiation by holy bathing, religious austerity, pilgrimage, giving to Brahmins, feeding mendicants, and if the sin be very enormous, eating cow dung! This is the foundation—a perverted one it is true, on which we have to work. It obviates the difficulties which you allude to in reference to the "ignorance of the Hindoos of the first principles of the Gospel." Any Hindoo or Brahmin will readily allow the depravity of man theoretically, and that sin will meet with a due reward after death. But practically sin is but ceremonial defilement, and all the evils suffered in this life but the consequences of some fault in a former birth. It amounts to little more than this:—if a man eats and drinks according to the rules of his caste and performs his daily ablutions and prostrates himself before his gods according to the shastras, he is a very holy man, though he be a liar, a thief or an adulterer. Should a man be so unfortunate, when his day of account arrives, (that is, the day for balancing sin and righteousness) as to have the sin preponderate, he is then doomed to become in the next birth a stone, a stock, a crow, or any thing which the Brahmins choose to say. If his sin and righteousness are equal then he is again born a man and tries his chance again for righteousness.

From the New York Observer.

JOHN CALVIN.

[Translated from the Latin.]

The reputation of Calvin as a commentator has of late years been steadily advancing. Professor Tholack of Germany is now superintending the publication of an edition of his commentaries on the New Testament, in a form which is likely to put them within the reach of a far greater number of readers than have yet had access to them. It will constitute an invaluable addition to the already extant treasures of Biblical interpretation. The following extract from his preface to his

Commentary on the Psalms has never before, that we know of, been rendered into English, nor should we now have attempted it, were it not for the valuable items of personal information respecting the author which it contains, and which will probably present the great Geneva reformer in a far more interesting light than that in which it is usual to contemplate him. The remarks upon the manner in which he was led into the spirit of David's plaintive strains are replete with instruction, and evince, in the most striking manner, the kind of training which best qualifies a man for the office of expounder of the more spiritual part of the Scriptures.

G. B.

"If, however, the labor bestowed by me upon these commentaries shall at all profit the reader, I would have him to understand that I have not been moderately assisted by the moderate experience of trials with which it has pleased God to exercise me, to the end that I might not only be enabled to accommodate to present use whatever instruction I might glean from them, but also to furnish to others a more ample explanation of the drift of each of the several writers of the psalms. And as David ranks among the principal of these, it was of signal advantage to me in entering fully into the spirit of his complaints of the *intestine* evils of the church, that I myself was a sufferer of the same or like afflictions from the same source. For although not presuming to compare myself with him; nay, though no more than a feeble aspirant after the distinguished virtues in which he excelled, and even laboring under the contrary vices, yet I do not shrink from recognizing certain traits in common. Accordingly while in reading the testimonies of his faith, patience, zeal, and integrity, the consciousness of my own unlikeness to such a model extorted innumerable sighs, yet it was consoling to behold as in a glass the incipient stages and the subsequent course of my own vocation; inasmuch as I perceived that whatever that illustrious king and prophet underwent in a way of suffering, served as a precedent and example for me. How far indeed my condition was inferior to his, it is superfluous to say. But as he was raised from the sheep-cote to the highest pinnacle of kingly power, so the Most High, drawing me forth from the recesses of a profound obscurity, saw fit to endow me with the honor of being a minister and herald of his gracious gospel. While yet in the days of boyhood my father had destined me for theology. But observing that the profession of the civil and canon law was every where a more lucrative calling he was suddenly induced, from this consideration, to abandon his original purpose in respect to his son, in consequence of which I was recalled from the study of philosophy, and forced to that of the law. Here, though from a devout regard to my father's wishes, I endeavored to apply myself with a commendable diligence, yet God by the secret rein of his providence eventually turned my course into an entirely different direction. For, first, being too pertinaciously attached to the superstitions of the papacy to be easily extricated from the deep mire of its delusions, it pleased his grace by a sudden conversion to subdue to entire docility a mind hardened beyond its years. Becoming hereby imbued with some relish of true piety, I glowed with such an ardor of zeal for higher attainments, that although not wholly abandoning other studies, I pursued them with a faint and languid spirit. A year had scarcely elapsed, when multitudes, smitten with a desire of purer doctrine, resorted to me for instruction, all tyro and novice as I was in divine knowledge. From this publicity I shrunk. Being naturally of rustic and unpolished manners, and always coveting the shade of retirement, I now longed for a sequestered retreat; but far from obtaining the object of my desires, no place of more privacy than that of a teacher among his pupils was granted me. Indeed, though all my aspirations had centered in one wish, viz. that of enjoying an ignoble

quiet, yet God so guided my way through circuitous windings, that instead of suffering me to rest, he dragged me in spite of all my reluctance into the light of notoriety. For having left my native country with the design of burying myself in some quiet nook in Germany, where I might taste the repose for which I had so long sighed in vain, I paused awhile, maintaining a rigid incog. at Basil, in Switzerland. The reason of this delay was the general prejudice which had taken root in the German mind against the French, on account of their alledged persecution even unto death, of many holy men. Here I found that for the purpose of counteracting the popular excitement, certain false and pernicious writings were circulated, affirming that never were men so grossly mal-treated as the Anabaptists; and I observed moreover, that some turbulent spirits were broaching the most delirious doctrines, such as went, in fact, not only to subvert religion, but also to sap the foundations of the whole political fabric. In view of these vile machinations, tending to open the flood-gates of unbounded confusion, I at length concluded that my silence would be justly construed as treachery to the truth, and that I could not in conscience any longer refrain from taking a stand against them. Prompted by this motive, I published the Institutions; with the special design, in the first instance, of vindicating the memory of my brethren, whose death was precious in the eyes of the Lord, from unjust aspersions; and, secondly, that some touch of pity might reach the breasts of foreign states in view of the dreadful calamities which were impending over the heads of the survivors. The work was not originally published in that voluminous and elaborate form which it at present bears, but was a mere compendious manual. It was given to the world with no other end than to testify to the faith of those whose character and opinions I saw to be so foully outraged by corrupt and shameless traducers. How far I was influenced in this by a desire for fame, may be inferred from the fact that I speedily afterwards left Basil, and that without making myself known as the author. Keeping this secret locked up in my own breast, I again resumed my original intention of retiring to Germany, but was stopped at Geneva, not so much by the friendly counsel of urgent solicitation, as by the solemn and even dreadful charge of William Farel, which came upon me like the mighty hand of God from heaven. As the war then raging had obstructed the usual route to Strasburg, I determined to pass rapidly through Geneva, tarrying no longer than a single night. The cause of the papacy in this place had not long before received a fatal blow from the labor of this same Farel, and his colleague Peter Viret; but affairs were yet in an unsettled state, and the city was by no means free from disgraceful divisions. Being recognized by an individual who had basely fallen back into the papal ranks, the fact of my being in Geneva was made known to Farel. This man, glowing with a vehement zeal for the promotion of the Gospel, began at once to exert himself, straining every nerve, to detain me in the city; but finding that my devotion to private and abstract studies was so intense that his persuasions availed little or nothing, he assumed the tone of denunciation, and even invoked the curse of God upon my studies, if at this crisis I withdrew myself from the necessities of the church. Terrified by his earnestness, I consented so far as to relinquish my begun journey, but conscious of the shrinking timidity of my nature, I would not engage to take upon myself the responsibility of any public office or employment.

Scarcely four months had passed away when we were assailed on the one side by the Anabaptists, and on the other by a nefarious apostate, whose clandestine manoeuvres, backed by the countenance of some authority, occasioned us a world of trouble. In the same time domestic seditions springing up one after another kept us in continual turmoil; and I, who am by

of a soft, sensitive and pusillanimous make, was compelled in the outset of my labors to bear the brunt of this commotion. True, I was kept from succumbing to it, yet the magnanimity of my spirit was not such as to prevent me from sincerely rejoicing on being cast out, though the manner of my ejection was such as to be highly discreditably to those concerned. Being once freed from the bond of a public function, I again resolved to slide into retirement, when that most excellent minister of Christ, Martin Bucer, pressing me very much in the same way as Farel had done before, urged me back again into a post of active service. Frightened by adverting to the case of Jonah, I was induced once more to resume the business of teaching. So it has happened, that, although always of a mould to shun celebrity, yet in some strange and unaccountable way, I have been drawn into the presence of princes, and whether I would or no, have had to encounter the gaze of multitudes.

When afterwards the divine compassion towards our city had assuaged these fearful tumults, and dissipated almost miraculously the wicked counsels and the bloody attempts of our enemies, the necessity of returning again to my former station was laid upon me, even against the ruling desire of my mind. For although the welfare of the church lay so near my heart that I could at any time have submitted to death for its sake, yet my inveterate timidity suggested a thousand pretexts for withdrawing my shoulders from a burden to which they were so unequal. Yet a religious sense of duty finally mastered my scruples, and induced me to return to the flock from which I had been torn away; but with how much dejection of spirit, with how many tears, and with what overwhelming anxiety, God is my witness, as well as many pious men, who would willingly have seen me freed from this burden of responsibility, were it not that the same sacred awe which oppressed my mind weighed upon theirs also.

From that time forward if I were to relate the various conflicts with which I have been tried, and the experiences by which I have been taught, the detail would be long and tedious. But not to weary the reader with a rapid discourse, I will briefly repeat, what I before remarked, that it has been a source of inexpressible consolation to me in the execution of this work, to find that David has been my forerunner in the course in which I have been led. For as that holy monarch was continually annoyed by the assaults of the Philistines and other foreign foes, but more sorely wounded by the perfidious malice of internal enemies, so I incessantly beset from within or without, have scarcely enjoyed one moment's calm. So determined, in fact, have been the plottings of Satan to undermine the prosperity of the church, that it has at length come to this, that I, the weakest and most timorous of mortals, have actually been compelled to present my own person boldly to the rudest pelting of the storm. For the space of five years, while unprincipled men were unhappily in the ascendant in the city councils, and a part of the common people, played upon by the influence of their superiors, were eager to break through any restraint, and to rush into unbridled licentiousness, we had to struggle without intermission for the maintenance of our discipline. Profane men, despisers of the heavenly doctrine, threatened ruin to our Zion had they succeeded in obtaining the power at which they grasped. During this long space of time I suppose scarcely any weapon ever forged in the workshop of Satan, failed to be employed; nor did it seem possible to stay their mad proceedings, otherwise than by resorting to force and the effusion of blood—a spectacle however from which I instinctively shrunk back, notwithstanding their manifest desert of severe punishment. This five years' ordeal, though sufficiently hard and trying, was still less excruciating to me than the malignity of those who assailed my character and

my ministry with the basest slanders. Because I asserted that the world is governed by the inscrutable providence of God, men of perverse minds have risen up and boldly charged me with making Him the author of sin; a futile calumny, which, unless sedulously cherished by the ill-intentioned, would have died away of itself. But such, alas! is the envy, the detraction, the ingratitude, the injustice inherent in some minds, that they readily entertain any falsehood, however prodigious or preposterous. Others strive to overthrow the eternal decree of God, by which he discriminates between the elect and non-elect portions of mankind. Others again taking upon themselves the defense of the doctrine of free will, draw over to their party many, who in reality know better, but are actuated by sheer perverseness.

These troubles, had they been occasioned by avowed enemies, could have been borne with; but that those who lurk under the name of brethren; who not only eat of the sacred bread of Christ, but minister it unto others; who even glory in affirming that they are heralds of the gospel; that they should wage such an unnatural warfare against the truth, how is it to be endured! Here then with the best right, I may utter my complaint in the language of David; "yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." And again, "It was thou, a man mine equal, my guide and my acquaintance. We took sweet counsel together, and walked unto the house of God in company." Others there are who have propagated lying rumors respecting my riches, and others still, respecting the immense power which I have attained and exercise. By another class, my sumptuous style of living is bruited abroad: as if one, forsooth, who has always been content with the plainest food and the coarsest raiment, and who does not scruple to propose himself as a model of frugality, were in truth a monster of extravagance! As to the power which they envy, I could wish that they might be successors to it; for they doubtless judge of my dominion by the mass of my labors. As to my riches, if they will not be corrected of their error during my life-time, my death will disabuse them. Yet because I seek and am content with a bare sufficiency, let me not be understood as confessing myself poor. Far from it. Although then there be not a particle of foundation for these rumors, yet they obtain currency with many, because they think by thus confounding black and white, to find an excellent cover for their own flagitious conduct, and that it will be a compendious method of obtaining license to sin with impunity, if they can once succeed in breaking down the moral authority of the servants of Christ.

From these remarks the reader will not be backward to perceive that my personal experience has materially assisted me in the explication of the Psalms, and that it is a region over which I do not travel as a stranger.

#### PUBLIC WORSHIP.

To withdraw from public worship is just about to annihilate the appropriate influences of the Sabbath for one's self, and, as far as practicable, to deprive other individuals and the community of the benefit of them. Look at those who habitually absent themselves from the house of God. It is possible that here and there an individual among them, may keep up some regard for the sacredness of the day and feel some of its influences. But if so, it must be owing to uncommon peculiarities of character and circumstances. We see the natural tendency of such withdrawal in the character and habits of the great body of those who practice it, and especially in the case of those families in which it has been practiced for two or three generations. Let the reader look at such cases, and



then say whether the following picture, from Dick's *Philosophy of Religion*, is too highly colored :

"Let us now suppose for a moment, that the sabbath and its exercises were universally abolished from the civilized world. What would be the consequences? The knowledge of the true God, which the institution of the Sabbath, more than any other mean has tended to perpetuate, would soon be lost, his worship abandoned, and religion and moral principle buried in the dust. In Pagan countries, where the Sabbath is unknown, the true God is never adored, the soul of man is debased, and prostrates itself before the sun and moon, and even before demons, monsters, insects, reptiles, and blocks of wood and stone. In France, where the Sabbath was for a season abolished, an impious phantom, called the Goddess of Reason, was substituted in the room of the Omnipotent and Eternal God; the Bible was held up to ridicule and committed to the flames; man was degraded to the level with the brutes; his mind was assimilated to a piece of clay, and the cheering prospects of immortality were transformed into the shades of an eternal night. Atheism, Scepticism, and Fatalism, almost universally prevailed: the laws of morality were trampled under foot; and anarchy, plots, assassinations, massacres, and legalized plunder, became 'the order of the day.'—With the loss of the knowledge of God all impressions of the divine presence, and all sense of the accountableness for human actions, would be destroyed. The restraints of religion, and the prospect of a future judgment would no longer deter from the commission of crimes; and nothing but the dread of the dungeon, the gibbet, or the rack, would restrain mankind from the constant perpetration of cruelty, injustice, and deeds of violence. No social prayers, from assembled multitudes, would be offered up to the Father of mercies; no voice of thanksgiving and praise would ascend to the Ruler of the skies; the work of creation, as displaying the perfections of the Deity, would cease to be admired and commemorated; and the movements of Providence, and the glories of redemption, would be overlooked and disregarded. The pursuit of the objects of time and sense which can be enjoyed only for a few fleeting years, would absorb every faculty of the soul; and the realities of the eternal world would either be forgotten, or regarded as idle dreams. In short, were the Sabbath abolished, or, were the law which enforces its observance to be reversed, man would be doomed to spend his mortal existence in an unbroken series of incessant labor and toil; his mental powers would languish and his bodily strength would be speedily wasted.—Habits of cleanliness, civility of deportment, and decency of apparel, would be disregarded; and the persons, and the habitations of the laboring classes, would soon resemble the filthiness and the wretched objects which are seen in the kraal of a Hottentot. Their minds would neither be cheered with the prospect of seasons of stated repose in this world, nor with the hope of eternal rest and joy in the world to come."

Is it not an object worthy of study and of effort, to save our neighbors and friends; the school district, the town, the county, in which we live; our state, our country, ourselves even, and our children, from such degradations?—*Vermont Chronicle*.

#### ORIGIN OF NEGRO SLAVERY.

Mr. Bancroft, in the first volume of his interesting *History of the United States*, gives an account of the early traffic of Europeans in slaves. In the middle ages the Venetians purchased white men, Christians and others, and sold them to the Saracens in Sicily and Spain. In England, the Anglo-Saxon nobility sold their servants as slaves to foreigners. The Portuguese first imported negro slaves from Western Africa into Europe in 1444. Spain soon engaged in the traffic, and negro slaves abounded in some places in that kingdom. After America was discovered, the Indians of Hispaniola were imported into Spain and made slaves. The Spaniards visited the coasts of North America and kidnapped thousands of the Indians, whom they transported into slavery in Europe and the West Indies. Columbus himself enslaved five hundred native Americans and sent them to Spain that they might be publicly sold at Seville. The practice of selling North American Indians into foreign bondage continued near two centuries. Negro slavery was first introduced into America in 1501, by Spanish slaveholders, who emigrated with their negroes. A royal edict of Spain authorized negro slavery in America in 1603. King Ferdinand himself sent from Seville fifty slaves to labor in mines.—In 1511 the direct traffic in slaves between Africa and Hispaniola was enjoined by a royal ordinance. Las Casas, who had seen the Indians vanish away like dew before the cruelties of the Spaniards, suggested the expedient that negroes, who alone could endure severe toils, might be still further employed. This was in 1517.—The mistaken benevolence of Las Casas extended the slave trade which had been previously established.

Sir John Hawkins was the first Englishman that engaged in the slave trade. In 1562, he transported a large cargo of Africans to Hispaniola. In 1567, another expedition was prepared, and Queen Elizabeth protected and shared in the traffic. Hawkins, in one of his expeditions, set fire to an African city, and out of 8000 inhabitants, succeeded in seizing 250. James Smith, of Boston, and Thomas Keyser, first brought upon the colonies the guilt of participating in the African slave trade. In 1645 they imported a cargo of negroes from Africa. Throughout Massachusetts the cry of justice was raised against them as malefactors and murderers; the guilty men were committed for the offense, and the representatives of the people ordered the negroes to be restored to their native country at the public charge. At a later period, there were both Indian and negro slaves in Massachusetts. In 1620, a Dutch ship entered James River and landed 20 negroes for sale. This is the sad epoch of the introduction of negro slavery into Virginia. For many years, the Dutch were principally concerned in the slave trade in the market of Virginia.—*Hampshire Gazette*.

**CENSORIOUSNESS.** The spirit with which we condemn the conduct of others is often much worse than the conduct condemned. Perhaps this is in the view of our Lord when he speaks of pulling a mote out of a brother's eye, while there is a beam in our own eye. He cannot mean, that until we are perfect ourselves we should abstain from correcting others; but, that if we look at home as well as abroad, the duty is more likely to be performed with a proper spirit. We may be very nice in discovering a fault, which compared with the self-conceit, envy, or love of detraction which leads to censure it, may be as a mote to a beam. It is evident that while such a beam remains in our own eye, we shall never see clearly to pull the mote out of our brother's eye.

*Flushing Institute Journal.*

Nothing is truly infamous, but what is wicked; and therefore shame can never disturb an innocent and virtuous mind.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 30, 1834.

## STATEMENT OF THE PROFESSORS IN THE THEOLOGICAL DEPARTMENT OF YALE COLLEGE.

The undersigned, professors in the Theological Department of Yale College, would respectfully ask the attention of the public to the following statement.

Within a few years past, representations have frequently been made, that the doctrines taught in the Department; committed to our care, are a departure from the faith of its founders, and the fundamental principles of the Gospel. The "President and Fellows" of the College, bound as they are, by the most sacred obligations, to guard against every perversion of its funds, have shown their views of all such charges, by suffering them to pass hitherto, in silent neglect. A recent occurrence, however, has brought up the subject for consideration before the Board; and we deem it due to ourselves, and to all who are interested in Yale College, that the result should be laid before the public.

At the late commencement, a member of the Corporation, (acting under misapprehensions which are now removed,) stated, in a Report on the public examination of the students in this Department, that in his view a departure had taken place from the articles of faith upon which the Department was founded. The Corporation took no order on this Report; but appointed a Committee to inquire into the usages of the Institution respecting assent to Articles of Faith, and invited the undersigned to a conference with the Board, on the subject thus brought before them. At this conference, the Dwight Professor of Theology, against whom the charges were particularly directed, exhibited his views at large on various points of doctrine; and submitted, in substance, the following statement, respecting an assent to Articles of Faith in this Institution.

'An assent to a religious formulary in Yale College, was first required in 1722. The formulary established, was the Confession of Faith in the Saybrook Platform, which is substantially that of the Westminster Divines. A general assent to that Confession, however, was not deemed sufficient. The early settlers of New England, as appears from the preface to the Cambridge Platform, and other documents, considered a subscription to confessions of faith, as made "for substance of doctrine" therein contained, without binding the conscience to every expression used.\* Such being the understanding on this subject, the Trustees of the College ordained, that the officers elect, in giving their assent to the established formulary, should on personal examination, or by a written creed of their own framing, "give satisfaction of the soundness of their faith in opposition to Arminian and prelatical corruptions, or any others of dangerous consequence to the piety and peace of our Churches."

\*The practice of the Presbyterian Church on this subject eighty years ago, is thus stated by Pres. Davies. "We allowed the candidate to mention his objections against any article in the confession, and the judicature judged whether the articles objected were essential to Christianity, and if they judged they were not, they would admit the candidate notwithstanding his objections."

In 1753, when a controversy respecting "New Divinity" arose, in consequence of the preaching of Whitefield, Tennent, and others, a stricter assent was exacted, as a safeguard against apprehended errors. Not only the officers, but the Trustees of the College, were required to make a declaration of their belief in the Assembly's Catechism and Confession of Faith, not "for substance of doctrine" merely, but for all the sentiments therein contained, "and to renounce all doctrines or principles contrary thereunto."

In 1778, the form of assent was changed, on the accession of Dr. Stiles to the presidency. Some years previous to his election, he had published sentiments which were not in strict accordance with the Saybrook Platform; particularly on the subject of consociation, and of original sin. He had represented that the soul of man is created "without stain," "with no positive propensity to ill;" and that "our impurity and moral defilement are altogether consequential upon our entrance into this world." Human depravity he ascribed to an abuse of "the natural principles of self love, natural appetite &c. which were in man in innocence," appealing on this subject, to a well known statement of Pres. Edwards. Under these circumstances, it was impossible for Dr. Stiles to give his assent to the Saybrook Platform, in the unqualified sense which the existing laws required. From manuscript Journals which he left in the archives of the College, it appears that he had a full explanation with the Corporation on this subject. The result was, that a subscription according to the terms of the act of 1753, was dispensed with; and that he simply signed the following declaration. "I do hereby give my assent to the Confession of Faith, and Rules of Ecclesiastical discipline, agreed upon by the Churches of this State, in the year 1708." From that period, this has been the form of assent in Yale College; and the circumstances of the case show, that this assent was required only "for substance of doctrine" in the Platform, since Dr. Stiles expressly declared his dissent from some of the statements therein contained.

When Dr. Dwight came into office in 1795, he gave the same assent, after a free conference with the Corporation respecting his theological opinions. It is well known to those who were under his instruction, or have read his Theology, that he held and taught different sentiments on some points, from those which are inculcated in the Platform. During his presidency, he constantly explained to the Professors and Tutors, who were called upon to give their assent to the Platform, as a condition of office, that this assent was only "for substance of doctrine," without binding the conscience upon minor points; and that he himself had not assented to it in any other way.

The Dwight professor of Didactic Theology is required by a part of the founders, to subscribe the Saybrook Platform, in the terms used at the accession of Pres. Stiles. The long established usage of the Institution is decisive, on settled principles of legal construction, as to what must have been the *animus impo-* *nentium*, or intention of the founders, in requiring this assent. They were well acquainted with that usage, all

\* See Christian Union p. 11.



of them being at the time residents in New Haven. Most of them were graduates of the College;—one of them was the present professor of Divinity, who had given his assent in the sense already described; and another, (the principal donor) was a son of Dr. Dwight, well acquainted with his father's views on this subject, and with the uniform understanding respecting subscription here. In addition to this, the Professor elect had certain knowledge from personal intercourse with the founders, that if he had embraced every minute doctrine of the Confession, it would have been considered a decisive disqualification for the office. He therefore, signed the declaration in the established sense; and for "satisfaction" of the Corporation as to his "soundness in the faith," presented the following creed, detailing what he considered the leading doctrines of the Platform, to which he thus gave his assent.

"I believe in one, only living and true God, the Father, the Son, and the Holy Ghost: who is a Spirit infinite, eternal, and unchangeable in his being, power, knowledge, wisdom, holiness, justice, goodness, and truth; that it is the duty of all his intelligent creatures to worship him in spirit and in truth; that he created all things, that he preserves and governs all his creatures, and overrules all their actions for his own glory—and that while all the actions of men, with all the events of his providence, ultimately subserve his wise designs, man is a free agent, and justly accountable for all his actions.

"I believe, that God created man upright, that our first parents freely sinned and fell, and that all their posterity come into the world in such a state, that without the renewing grace of God, they continually sin in all their moral actions, and are justly exposed to all the miseries of this life, and to endless punishment in the world to come.

"I believe, that God in his mercy has not left all mankind to perish forever, but out of his mere good pleasure has chosen some to everlasting life: and that he will deliver them from sin and misery, and bring them into a state of salvation by a Redeemer.

"I believe, that the only Redeemer of men, is the Lord Jesus Christ, who is God and man, and that in our nature he suffered and died on the cross; that he arose from the dead and ascended into heaven, where he ever liveth to make intercession for them that believe; that he alone has made atonement for sin, and that without an interest in that atonement, there is no salvation.

"I believe, that without a change of heart, wrought by the agency of the Holy Spirit, who is God, no one can be an heir of eternal life; and that the soul that is once made partaker of his renewing grace, will never be permitted so to fall away as finally to perish.

"I believe, that there will be a general resurrection of the righteous and the wicked, and a general judgment, at which all the righteous shall be admitted to everlasting happiness, and all the wicked sentenced to misery without end.

"I believe, that Baptism and the Lord's Supper are sacraments of the New Testament.

"I believe, that the Scriptures of the Old and New Testaments are given by inspiration of God, and are the sufficient and only rule of faith and practice.

"New-Haven, Dec. 31, 1822."

"This creed was accepted by the Corporation as affording satisfactory evidence, that "the substance of doctrine," in the Platform, was fully maintained; and the present incumbent was inducted into office."

Upon this statement, confirmed by the examination of

the Committee appointed on this subject, a vote was passed, that the author of the Report "be requested to inform this Board, whether he intends to prepare charges against Dr. Taylor, as contained in his Report; or whether he voluntarily withdraws the Report, and is satisfied that there is no foundation for those charges, or for any other, going to disqualify him for his place as Professor of Didactic Theology." Whereupon the author of the Report presented an instrument under his hand as follows. "I withdraw the Report which I laid before the Corporation; and would further state, that on the ground of explanations, given by the Corporation, of what subscriptions to Articles of Faith, the laws of College require, no charges are preferred against the Didactic Professor." Upon this, the Corporation passed the following vote. "Whereas there appears to have been a misunderstanding of the conditions upon which the Professorship of Didactic Theology in this college is founded, the Corporation do consider and decide, that the subscription to the Confession of Faith agreed upon by the Churches in 1708, with the explanatory creed or Articles of Faith annexed and presented by the Professor, is considered a compliance with the conditions of the Donors."

In laying this result before the public, the undersigned beg leave to add the following remarks, on the general subject now under consideration.

It will be generally agreed, that the cardinal doctrines of the Reformation were the following:

The entire depravity and ruin of mankind by nature, as the result of the sin of Adam;—

Justification by faith, through the atonement of Christ, to the exclusion of all merit in the recipient;—

The necessity of Regeneration by the special or distinguishing influences of the Holy Spirit;—

The eternal and personal Election of a part of our race, to holiness and salvation;—

The final Perseverance of all who are thus chosen unto eternal life.

These, taken in connection with the doctrine of the Trinity; of the eternal punishment of the finally impenitent; and of the divine Decrees—(which is partly involved in that of Election)—constitute what may be called the Primary Doctrines of the Reformation.

In addition to these, we find, in the writings of some of the Reformers, and of the Puritan divines, another class of statements, whose object was to reconcile the doctrines enumerated above, with the principles of right reason; and to reduce them to a harmonious system of faith. These may be called Secondary or Explanatory Doctrines. As examples of these we may mention, The imputation of Adam's sin to all his descendants, in such a manner as to make them guilty and punished, in the operation of strict justice, on account of his act;—

The imputation of Christ's righteousness to the believer, as the ground of his participating, on the same principles of strict justice, in the benefits of His death;—

The doctrine of particular redemption, or the limitation of the atonement to the elect;—

The doctrine of man's entire want of power to any but sinful actions, as accounting for his dependence on God for a change of heart; et cet :

Many of the old divines attached high importance to this latter class of doctrines, though differently stated by different writers; but they did so, only because they considered them essential to a defense of the Primary Doctrines enumerated above. In the progress of mental and moral science, however, a great change of sentiment has taken place in this respect. One after another of these Secondary or Explanatory doctrines, has been laid aside. Other modes have been adopted of harmonizing the orthodox system of faith, and reconciling it to the principles of right reason (more conformable, it is believed, to the simplicity of the Gospel); without diminishing, but rather increasing, the attachment felt for the Primary Doctrines of the Reformation.

In regard to points of this secondary character, there has always been a diversity of opinion among the New England Clergy, which has given rise, at times, to warm and protracted discussion. The best of men have not unfrequently been found in the attitude of hostility to each other; and the peace of the Churches has been impaired, for a season, by this well-meant, but uncalled for, indulgence of feeling. Such differences, however, have invariably given way at last, to returning sentiments of confidence and affection. Truth has commonly gained by this conflict of opinion; the statement of disputed points has been rendered more definite and guarded; and a nearer approach has been made to the simplicity of the Gospel. That such may be the happy result of the painful controversy which has been forced upon us, is our continual and fervent prayer. Conscious that we have never, for a moment, departed from the great doctrines of the Reformation enumerated above—that all our views upon points of a secondary and explanatory nature, have served only to strengthen our faith in these primary doctrines, and render them dearer to our hearts, as seen in juster and more harmonious relations—we cannot believe, that Providence will much longer suffer us, to be the objects of unmerited suspicion and reproach. We do trust, that the recent decision of the President and Fellows—men who have the best means of knowing our sentiments, and who are bound to dismiss us from office if they find us inculcating any dangerous sentiments—will serve to correct misapprehension and remove unfounded prejudice. To promote this object, we would avail ourselves of the present occasion, to disclaim certain opinions which have been frequently charged upon us.

1. We do not maintain, nor do any of our statements imply, the self-determining power of the will.—Such a power, as controverted by Edwards, involves the grossest absurdity. It supposes each act of the will to be determined by a preceding act, and implies, of course, an infinite series of such determinations. We do maintain, however, that man is truly an *agent*; though not on that account, the less truly dependent on his Maker. We see no alternative but this doctrine or Pantheism; and we do think there has been an unhappy tendency in some parts of our country, to resolve all mental and moral action into a mere succession of *effects*, of which God is the sole cause. In opposition to this, we maintain, that man is in the strictest sense of the term an *agent*, and possessed of “power to the contrary” in every act of choice; whatever influence may be used

by any other being, to determine his will. On this subject, we believe, some have departed from the established principles of the orthodox. Dr. Edwards says, “We have a power to choose, not only one of several things equally eligible, (if any such there be,) but one of things ever so unequally eligible, and to take the least eligible.” The same principle is distinctly recognized by the Westminster Divines, in the article on decrees; in which they say, that “the liberty or contingency of second causes is not taken away (by the doctrine) but rather established.” Dr. Twiss, prolocutor of that body, states in explanation of the latter term. (contingency,) “Whereas we see some things come to pass necessarily, some contingently; so God hath ordained, that all things shall come to pass, but necessary things, necessarily, and contingent things contingently, that is *avoidably*, and with a possibility of *not* coming to pass. For every university scholar knows this to be the notion of contingency.” In the views which we have expressed on this subject, therefore, we have strictly adhered to the principles of our Confession of Faith.

2. We do not deny, but on the contrary we maintain, that there is a *tendency to sin* in the nature of man. We do not suppose it, however, to be a *specific, constitutional* propensity, like hunger or thirst, but, as Edwards states, a *general* tendency (arising from the natural desires and appetites, left as they are by God without restraint of higher principles) to selfish and vicious indulgence—a tendency which is sufficient to account, as he adds, for the total depravity of the human race.

3. We do not maintain (as injuriously charged) that sin consists in a mere mistake as to the means of happiness, and that regeneration is the correction of that mistake. We hold, that sin is seated, not in the understanding, but in the heart or will; and consists in voluntary opposition to God and preference of inferior objects, in defiance of known interest and duty. And we maintain, that the change in regeneration, is a radical change in the supreme affections of the heart, or *settled purpose* of the will, which constitutes, we believe, what is meant by *disposition*, in the moral sense of the term.

4. We do not hold, that the Spirit in regeneration acts merely by presenting the truth, but we believe, that he operates on the mind *itself*, in some unknown manner, though in perfect consistency with the moral nature of this change.

5. We do not deny, but affirm, that God wills or purposes the existence of sin; and overrules moral evil for the advancement of his glory. We do indeed deny, (on the ground of His sincerity as a law-giver), that He ever prefers sin to holiness in its stead. We maintain, therefore, that in choosing the existence of sin, he must do it in preference to something else than holiness; and that this something else *may be*, “the non-existence of the best moral system.” And we have the authority of Hopkins for saying, that the doctrine of decrees is upheld as truly by such a supposition, as by that of God’s preferring sin to holiness in its stead.—(System, Vol. I. p. 137.)

6. We have never affirmed, that God could not exclude sin from a moral universe. We have simply denied, that he decreed its existence as essential to the per-

stitute

fection of our system,—or as “the necessary means of the greatest good.” When pressed with the inquiry on what other ground he could have permitted it, we have stated as a possible supposition, that sin (as to God’s prevention,) may have been a “necessary incident to the existence of a moral system.” To this supposition we have attached no importance, except as shewing, that we are not shut up, by the nature of the case, to the admission, that sin was decreed in preference to holiness, “as the means of the greatest good.” Our only object has been, to set aside this latter doctrine; which we consider as going directly to impeach God’s sincerity as a law-giver, and to weaken the motives to obedience among his subjects. Beyond this we are entirely ready to say, as to the permission of sin, “Even so Father, for so it seemeth good in thy sight.”

In closing this statement we have only one remark more to make. It is known to the public that a second Theological Seminary has recently been organized in this State. To the establishment of such an institution, as a means simply of increasing the facilities for theological instruction, we certainly should be the last to object. But this institution, it is well known, was established avowedly on the ground, that the Department under our care, has become the seat of dangerous error.—Against such an assumption, we feel ourselves bound most solemnly to protest. We oppose to it, the decision of the President and Fellows of this college—men whose standing in this community, whose intimate acquaintance with all our opinions, whose high sense of duty under the responsibilities of such a trust, entitle them to speak with decisive authority. We oppose to it, the decision of the very men who founded the new seminary, as given to the world in their own Creed. That creed, certainly, was intended to embrace every important doctrine of the gospel; and being framed as a safeguard against the supposed errors of this Department, must of course be expected to provide against every sentiment of ours, which can tend even remotely to dangerous consequences. But we find, on a strict examination of this instrument, that it contains not a single sentiment, to which we cannot give our full and cordial assent. It indeed speaks of Adam as “the federal head or representative of the human race”—language which might be understood to imply the doctrine of imputation. But as that doctrine is well known to be rejected by the framers of the creed, the phrase must be understood to denote only in general, that Adam so acted for his descendants, as, by divine constitution, to involve them in the consequences of his transgression,—a doctrine in which we firmly believe. It also states that, “from the commencement of existence, every man is personally depraved, destitute of holiness, and opposed to God.” We presume the framers of the creed did not mean, that such is the character of man from the commencement of his animated being. In speaking of personal depravity, they must have been speaking of accountable and moral existence; and in respect to this, we fully concur in the statements of the creed. On the ground, then, of our entire conformity to their own standard of orthodoxy, the friends of the “Theological Institute” are forever precluded from saying or insinuating,

that a new institution was called for to oppose any errors of ours.

It is a striking evidence of the unfounded nature of the charges brought against us, that they have never long maintained the same shape. At one time, we have been represented as Arminians; at another, as Pelagians; at another still, as Unitarians. But whenever the peculiarity of either of those systems has been applied to our views, as a test of the coincidence charged upon us, the ground has been changed, and the charge renewed in some other form. Among the more guarded of our opponents, it has now taken the shape of an imputed tendency to fatal error. By such it is freely acknowledged, that we have not actually departed from a single doctrine of the gospel; it is only feared that we may do so, in the progress of our speculations. The charge of “tendency” to dangerous error, is one of the most common and most fallacious, that has ever been made under the excitement of controversy. If it had proved just in one case out of a hundred, in which it has been seriously urged in the theological discussions of our country, not a particle of evangelical truth would now be left among us. Twenty years ago, one of the most eloquent preachers and eminent divines of the United States, expelled a young man from his theological seminary, for denying that the atonement was limited to the elect,—affirming that such a denial had a direct and necessary “tendency” to Universalism. Some of the most distinguished preachers in two of our large cities, were for years debarred the privilege of ministerial exchanges with a large part of their brethren, and made the objects of untiring opposition, on the same ground of “tendency” to dangerous errors. Among the officers of our Theological Seminaries, we are not the first against whom this charge has been loudly made, nor do we now stand alone in the sentiments which have given rise to these startling imputations. But in reference to the present subject, we oppose to them all a single fact. The creed of the East Windsor Seminary does not contain one reference to those sentiments, out of which the alleged tendency is supposed to spring. On the contrary, the points which have been so long in discussion, seem to be studiously avoided in that formulary. The two doctrines which gave rise to the controversy, and which we have strenuously opposed, are not to be found there, viz: that “there is sin in man which is not his own act;” and that moral evil is essential to the perfection of the universe. Nor is there any censure or rejection, in that creed, of any of those principles which have been charged with a “tendency” to dangerous error, viz:—that man is truly an agent, with “power to the contrary” in every act of choice;—that he has natural susceptibilities which capacitate him to be moved by the invitations of the gospel;—that he is active, as well as acted upon, in regeneration;—and that God must have decreed the existence of sin for some other reason, than his preferring it to holiness as a means of perfecting his universe. Had the articles of the new Seminary been framed expressly as articles of peace and concord, designed to exclude, as unessential, all the points which have been so long in controversy, they could hardly have taken a better form for the attainment of so desirable an end.



Here we leave the whole subject to the candor and justice of the Christian community. As it is impossible that any misrepresentations should alter our real sentiments, so, we believe, it is equally impossible that they should long mislead an enlightened public. To that public and to Him who searches the heart, we commit our cause; confident that a day is coming when those who now imagine, that we are sowing the seeds of heresy, will rejoice to acknowledge their error.

N. W. TAYLOR,  
J. W. GIBBS,  
E. T. FITCH,  
C. A. GOODRICH.

Yale College, Aug. 23, 1831.

#### MONTHLY CONCERT.

A writer in the Connecticut Observer, proposes an alteration in the time of holding the Monthly Concert for prayer—We have no doubt it would double the number who usually attend.

A Letter to the respected members of the American Board of Commissioners for Foreign Missions.

*Respected and beloved.*—To every judicious and benevolent suggestion, tending to advance the sublime object before you, there can be no doubt, you listen with candor and satisfaction. Permit me, with the most sincere desires for the prosperity of your cause, to suggest that a change be made in the time of holding the *Monthly Concert*, from the first Monday, to the first *Sabbath Evening* of every month. By this change, the very common lamentation through our country, that but few attend the highly important occasion, and that but a limited interest is excited, would in a great measure, cease. As, no doubt, the number of attendants would be several fold greater than it now is, the spirit of missions would be more widely diffused; more hearts might be brought into benevolent and devout concert; the amount of collections would, doubtless, be largely increased; and the christian community would come into a more enlarged, a holier and happier action for the conversion of the world. This employment of *Sabbath evening* would perfectly co-incide with the great design of the christian Sabbath and its worship. It is true, ministers and the people, more especially in our cities, might occasionally, be somewhat diverted by some other object and other claims of benevolence; still, in such cases, the object of the Concert need not be wholly overlooked or neglected. But on the merits of the change suggested, the writer would not dwell. He sees, however, no obstacle in the way of rendering this change universal through the christian world. Let the American Board at their next meeting, if they, in their wisdom regard the change as desirable, make declaration to this effect and recommend, that, at home and abroad, the change should be made on the first Sabbath in next January; and there is much reason to believe, that their recommendation would be received and observed through this country and others, with entire unanimity, and to the increasingly rapid and powerful advancement of the salvation of the world. With great respect.

A contributor, and a life member of the A. B. C. F. M.

#### PROFESSOR STOWE ON COLONIZATION.

*Sketches of Professor Stowe's remarks at a meeting in behalf of the American Colonization Society, held in the Second Presbyterian Church, Cincinnati, on the evening of June 9th, 1834.*

MR. CHAIRMAN,—I am not accustomed to speak in public, except on subjects connected with my own profession, and nothing would have induced me to appear before this assembly on the present occasion, but the conviction that great injustice has been done to the friends of the American Colonization Society. I have

for some time been acquainted with the Society, and have always supposed that its intentions were benevolent, and its influence beneficial; nor have I yet reason to change my opinion. Many are now zealously engaged in laboring to destroy public confidence in this institution; and with some of the men who are thus engaged, I am personally acquainted, and I know them to be men of intelligence, integrity and Christian feeling; but on this point it seems to me that they have sorely misjudged. To illustrate the nature of the hostility to which I refer, I will make a few extracts from recent publications. When speaking of a late document of the managers respecting the debt of the society, one writer expresses himself as follows:

"We need only extract from this document that part which relates directly to the debt, to show to every man who unites *honestly* with a moderate share of intelligence, that the society is still conducted, as it has been with a total want of principle."—*Anti-Slavery Reporter*, vol. 1 p 50.

Another writer has these remarks:

"The Superstructure of the Colonization Society rests upon the following pillars: 1. Persecution. 2. Falschood. 3. Cowardice. 4. Infidelity. If I do not prove the Colonization Society to be a creature without heart, without brains, useless, unnatural, hypocritical, relentless, unjust, then nothing is capable of demonstration." W. L. Garrison.

In the *Anti-Slavery Reporter*, vol. 1. p 49, I find the following:

"But if they could make Liberia a paradise, the plan would be liable to two objections. 1. It would involve a despair of gaining a victory over prejudice here. 2. It would involve an immense waste of labor in doing that at a distance, which could be done more easily at home." Again on the same page:

"We regard the Colonization scheme, under whatever modifications, and by whomever advocated, as but the out-breaking of that spirit of slavery which rivets the chains of two millions of our brethren. In saying this, we do not as a matter of course, impeach the motives of all those who advocate it. Some there are who may be permitted to save their benevolence at the expense of their wisdom."

Notwithstanding this sweeping denunciation and its *saving clause*, I must still say that I am a friend to the Colonization Society; and yet no friend to slavery, and neither a knave nor a dupe; at least, I hope not.

I have endeavored to make myself acquainted with the objections which conscientious men feel against the Colonization Society; and if I understand them, they may all be comprised under the following:

- 1st. Its undertaking is chimerical.
- 2d. It is founded in prejudice.
- 3d. It encourages and tends to perpetuate slavery.
- 4th. It obstructs the elevation and improvement of the colored people in this country.

I am certain that these objections do not lie against any scheme of Colonization which I am interested to defend.

The principles on which I advocate colonization are the following:

1. I regard it as a necessary means of immediate relief from the miseries of slavery, where nothing else can afford relief:

I will illustrate this principle by an example. In the year 1776 the Friends in the United States declared slavery to be inconsistent with the principles of christianity, and prohibited it among members of their body.—Many of this denomination at that time held slaves in states where the education of the blacks and their emancipation upon the soil were forbidden by law. The Friends of the yearly meeting of North Carolina, including a part of Tennessee and Virginia, amounting to seven or eight thousand in number, petitioned the

Legislature of North Carolina for permission to emancipate their slaves. It was refused. They continued to press the Legislature with petition after petition for forty years, and with no better success. They at length, without law, emancipated their slaves upon the soil; and of those emancipated slaves more than one hundred were taken up and sold into perpetual and hopeless bondage, under the laws of the state. Emancipation on the soil was plainly impossible in the existing state of public feeling. They contrived to put their slaves out of their hands that they might no longer hold them as private property, by transferring them to the trustees of their society, by whom they were nominally held as public property. But this course exposed to vexatious and expensive law suits, and the society was sued for the recovery of more than forty slaves held in this manner. As the only possible remedy left, they have for ten years past expended more than \$20,000, in procuring asylums for one thousand of their slaves in the free states, as Pennsylvania, Ohio, and Indiana, in Hayti, whither they have sent 119, and in Liberia. At length the free states were shut against them. They applied to Pennsylvania, New-Jersey, and New-York, but in vain. No place seemed open but Canada, and that is too cold for blacks born in North Carolina. About two years since they embarked one hundred of their liberated slaves for Pennsylvania. They were refused a landing in the state. They went over to New-Jersey. The same refusal met them there. They were then left to float up and down the Delaware river without a spot of dry land to set their feet upon, till the Colonization Society took them up and gave them a resting place in Liberia.

They have now five hundred slaves left, whom they are anxious to liberate; and what shall they do? Get the laws of the state altered? They labored after that for forty years, and more than one whole generation of black men died in bondage while their masters were striving to effectuate immediate emancipation. IMMEDIATE EMANCIPATION they found to be so slow a process that they were obliged to resort to COLONIZATION, in order that something might be done immediately. And in such instances, what possible mode of immediate relief is there except colonization? Shall they resist the laws of the state? This would be contrary to the principles of Quakerism: and on this point at least, the unlawfulness of aggressive resistance even to legalized oppression, the wrongfulness of destroying human life for the attainment of any political purpose—on this point I must conceive that Quakerism is christianity.

Does colonization, founded on this principle, encourage slavery, or obstruct the improvement of the negro race? Is it chimerical, or founded in prejudice? It may be said, indeed, that the oppressive laws are founded in prejudice, but is it prejudice that induces us to aid the oppressed in escaping from those laws? And even supposing it were so; should a man in distress reject the only means of relief, from an apprehension that he who proffers the relief, or some one else, with whom he is in some way connected, entertains a prejudice against him? To illustrate my reasoning by an analogous example. At present the Jews in Persia are exposed to the most cruel oppression, while the emperor of Russia indulges them with peculiar privileges. If now an association should be formed in Persia, to relieve the Jews from their sufferings, and aid them in emigrating to Russia, and some friends of the Jews should rise up and say: 'Do not go to Russia, it is mere prejudice that occasions your sufferings, and the same prejudice actuates the members of the emigration society; therefore stay here and be quiet;' would such a procedure be thought indicative of the wisdom of benevolence?—If the opposers of emigration had it in their power to change the spirit of the government, or if any good purpose could be effected by the Jews remaining in Persia, which could not be effected otherwise, then, indeed

there would be more reason to oppose their emigration; but I much fear that generation after generation of the oppressed Israelites would groan and wither and perish under their sufferings, while their disinterested friends were effecting an immediate change in their favor.

2. I approve of colonization, because I suppose it to be necessary as a preliminary step to emancipation.

People in slave-holding communities generally regard slavery as an evil; but an evil which has grown so interwoven with the texture of society, that disruption would be a greater calamity, than slavery itself. They are apt to think with themselves, 'either that we or the SLAVES must be sacrificed. We are the superiors; it is, therefore, reasonable that the slaves should be kept in ignorance and subjection, in order to prevent a much greater evil.' With them, accordingly, slavery is a prohibited topic; they will enter into no argument, they will hear no reason on the subject, unless in connection with some plan by which their own safety can be secured, while the rights of the slave are restored.—Colonization affords such a plan, and in connection with colonization the whole subject of slavery can be introduced and discussed, without awakening fears and exciting prejudices which preclude conviction. This is the great thing necessary to produce universal emancipation. On this point I will introduce the testimony of a gentleman familiar with this whole subject, and a zealous friend of emancipation. I refer to the Rev. Mr. Young, president of the college at Danville, Ky. and president also of the Emancipation Society in that state. In a letter to a gentleman in this city, he observes: 'I speak that which I know, when I say that the Colonization Society has done immense service to the cause of emancipation in our state.' (Ken.) 'There is not an intelligent man in the State, but will bear me out in this declaration, that we are much further advanced on the road to emancipation, than we could have been, if the Colonization Society had never existed.'

The Colonization Society has already produced the emancipation of not far from three thousand slaves, and the education and consequent elevation of hundreds. By this means the negroes character is vindicated, and the deep and damning wrong of slavery illustrated; for it is my firm conviction, that it is a sort of half persuasion that the negro was made for slavery, and is fit for nothing else, is the great thing that makes men of principle quiet in the possession of slaves. Let them see that the negroes are really men, and they cannot bring their consciences to grind into the earth and hrtify by slavery the intelligent souls and the immortal spirits of their fellow men.

In advocating colonization on this principle, is there any thing chimerical, or prejudiced, or encouraging to slavery, or adverse to the improvement of the colored race?

3. I am in favor of colonization, because I suppose it to be right and agreeable to God's design, that the different races of men should continue to be distinct, and each reside in the climate best adapted to their physical and intellectual development.

In all animals the physical organization is adapted to the climate and modes of life appropriate to each; and with a great change of these, either the physical organization changes, or the race degenerates, and finally becomes extinct. All men are descended from the same common stock, and all differences among them are the results of the cause above-mentioned. These differences are no greater than changes which have been known to take place in other animals, extensively migratory, such as the dog, the sheep, &c. Blumenback selects the swine as affording instances of variety nearly as great as that which exists in the human species. In Normandy this animal is almost perfectly white, and the stiff bristles are exchanged for a warm coat of nearly the softness of hair. In the year 1519, the first swine were carried by the Spaniards to the Island of

Cuba; and now the swine of that Island, though all descended from the common species, are of twice the usual size, and with a solid instead of divided hoof.—There are differences equally great in the bones of this animal, as the cranium, legs, &c., as found in different climates and different modes of life.

Man resists changes of this kind more effectually than any other animal; still they have an influence upon him. A man of English descent, of second or third generation, in a tropical climate, unless his physical structure has been in some degree changed, has not the capacities and energies of an Englishman of the temperate regions. The woolly hair and dark skin are evidently adapted to warm climates; and those are the situations for the physical and intellectual development of the negro race. Where shall we find the most favorable exhibitions of the negro character? In the cold regions of the north? or in Egypt and Ethiopia? in Carthage and Morocco? in the West Indies and Brazil?

They need not go to Africa, to find a place fitted for their residence, unless they choose to do so; there are places enough on this continent, and within the limits of the United States, should it be found expedient and for their advantage that they should remain here. The Colonization Society advocates no coercive removal; and I am for having the rights of the black man fully recognized on this soil, and then leaving it to his own free choice, whether to emigrate or not.

Should the two races ever become entirely equal, and should there remain no accidental associations of superiority or degradation connected with the external physical differences, I have not a doubt that they would harmoniously and entirely withdraw from each other on the principle of *elective affinity*. A desire to tyrannize over inferiors, or to associate with superiors, may hold the two races together while this *unnatural* distinction exists; but let it be removed, and without prejudice or hatred, each will have a *simple preference* for its own kind. *(To be continued.)*

#### CHILDREN MUST BE LED TO GOD, NOT DRIVEN.

A mother, sitting at her work in her parlor, overheard her child, whom an older sister was dressing in an adjoining bed-room, say repeatedly, as if in answer to her sister, "No, I don't want to say my prayers; I don't want to say my prayers."

"How many church members, in good standing," thought the mother to herself, "often say the same thing in heart, though they conceal even from themselves, the feeling."

"Mother," said the child, appearing in a minute or two, at the parlor door; the tone and look implied that it was his morning salutation.

"Good morning, my child."

"I am going out to get my breakfast."

"—Stop a minute; I want you to come here, and see me first."

The mother laid down her work in the next chair, as the boy ran towards her. She took him up. He knelt in her lap, and laid his face down upon her shoulder, his cheek against her ear. The mother rocked her chair slowly backwards and forwards.

"Are you pretty well this morning?" said she in a kind gentle tone.

"Yes, mother; I am very well."

"I am glad you are well. I am very well too; and when I awoke this morning, and found that I was well, I thanked God for taking care of me."

"Did you?" said the boy, in a low tone—half a whisper. He paused after it—conscience was at work.

"Did you ever feel of my pulse?" asked his mother, after a minute of silence, at the same time taking the boy down, and setting him in her lap, and placing his fingers on her wrist.

"No, but I have felt mine."

"Well, don't you feel mine now?—how it goes, beating."

"Y-e-s!" said the child.

"If it should stop beating I should die."

"Should you?"

"Yes, and I can't keep it beating."

"Who can?"

"God."

A silent pause.

"You have a pulse too, which beats in your bosom here, and in your arms, and all over you, and I cannot keep it beating, nor can you. Nobody can but God.—If he should not take care of you, who could?"

"I don't know,"—said the child with a look of anxiety; and another pause ensued.

"So when I waked up this morning, I thought I would ask God to take care of me. I hope he will take care of me and all of us."

"Did you ask him to take care of me?"

"No."

"Why not?"

"Because I thought you would ask him yourself. God likes to have us all ask him for ourselves."

A long pause ensued. The deeply thoughtful and almost anxious expression of countenance, showed that the heart was reached.

"Don't you think you had better ask him for yourself?"

"Yes," said the boy readily.

He knelt again in his mother's lap, and uttered in his own simple and broken language, a prayer for the protection and blessing of heaven.

Suppose another case. Another mother overhearing the same words, calls her child into the room. The boy comes.

"Did not I hear you say you did not want to say your prayers?"

The boy is silent.

"Yes he did," says his sister behind him.

"Well, that is very naughty. You ought always to say your prayers. Go right back now, and say them like a good boy, and never let me hear of your refusing again."

The boy goes back, pouting, and utters the words of prayer, while his heart is full of mortified pride, vexation and will.—*Relig. Mag.*

## Reviews.

*Bloom, Seneca Co. O.*—Rev. Enoch Conger writes to the editor of the Ohio Observer, dated July 9th, 1834:

I attended a protracted meeting in Bloom, Seneca Co., which commenced on the 22d of May, and continued six days; Brother Bascom and Mc Cutchan assisted. The matter and manner of preaching, and mode of conducting the exercises, were the same as when you were with us in meetings of this kind. Thursday forenoon, (the first day of the meeting,) the church spent in their closets: at one, they came together for prayer. At three, when I arrived at the meeting house, they were all on their knees, saints and sinners. Those who led prayed earnestly, but not confidently.

A deep sense of unworthiness weighed them down. When they rose I walked in, and had no doubt but that God's Spirit was there. We had preaching three times each day; prayer-meetings twice; and anxious meetings as circumstances required. Very little time was spent in preaching to Christians: for although they had not been accustomed to such meetings, still their souls were humbled, and they were taught by the Spirit. The work began immediately. During the first prayer meeting, a professed infidel, (who had opposed the meet-



ing, and labored to dissuade others from attending,) was pricked in the heart, and on Saturday found peace in believing.

Sabbath afternoon during the prayer meeting, liberty was given for the young converts to express their feelings. Among others, Mr. M——, the person before mentioned, rose and said,—"Most of you know that I have for some years been a professed Deist: I have ever found it a dark and cheerless road: I am now convinced that the Bible is the word of God, and that the religion of Jesus alone can make men happy here and hereafter. If you choose the path of Infidelity, go on;—for myself, I have had enough of it."

The work increased in interest even to the last; and the meeting would have been continued but for the meeting in Scipio, which had been previously appointed. The number of those who expressed hope, was about fifty—a majority of them men of talent and influence. The most perfect order was preserved throughout the meeting; no groaning; no amens, except in their proper place. Members of the Baptist and Methodist churches were present, and appeared to enter into the work with all their hearts.

It was truly a refreshing from the presence of the Lord. I have never attended a meeting which in all respects was so desirable.

*In Scipio, Ohio.*—A writer in the Cincinnati Journal, after giving an account of the revival in Bloom, says:

On the 27th of May, we commenced another meeting at Scipio, which also lasted six days. Brothers Ramson and Betts assisted us. This was also an interesting meeting. And although there were not so many conversions, yet there were some remarkable displays of divine mercy. I will notice one. It is the case of a man who professed to be a Universalist. He was a wicked man and violently opposed to the meeting. However, he consented to let his wife attend, until he discovered she was becoming anxious to know what she must do to be saved. Then he determined to take her away and let her attend the meeting no more. Accordingly, on Monday morning he took her to her sister's several miles from the meeting. We heard what he had done. In the prayer meeting his case was mentioned, and he was made the subject of a special prayer. While we were yet speaking the Lord heard. He was struck under conviction; and finding that he was engaged in unequal warfare, he grounded the weapons of his rebellion and began to beg for mercy. He soon found peace in believing. The next morning he went and brought his wife back to the meeting. He still gives good evidence of renewing grace. They are now both rejoicing in the sovereign unmerited mercy of the Saviour.

The Lord has done great things for us, whereof we are glad. To His name be all the glory forever.

*Galena, Il.*—Two days after my arrival, brother Turner came, and a protracted meeting was commenced, which continued with but little interruption for ten days. The audience was large, attentive, and solemn. I never preached to a more interesting people. The audience was principally composed of intelligent, enterprising young men. Seven persons were added to the church, five of them on profession; and the Spirit of the Lord was evidently at work among the impenitent. I was much pleased with the harmony subsisting between the Presbyterian and the Methodist churches, and with the Christian politeness and ready co-operation of Mr. Mitchell, the stationed preacher of the latter denomination.—*Home Miss.*

*In the Center of Ohio.*—The field of my labor lies between Zanesville and Columbus, east and west, and Newark and Lancaster, north and south. Here is a re-

gion of country of more than a thousand square miles, rich in soil, thickly inhabited, (every acre taken up,) near the center of Ohio, without a Presbyterian church until March last, when one was organized at Hebron, with eleven members.

In the six months that I have been here, I have spent the greater part of my time on the national road. I have in the mean time, attended eight protracted meetings; assisted in organizing two churches, one of ten, and the other of eleven members. For the latter I labor as a supply about one half of my time. The first two months the number of this little church was doubled, and we hope it will be tripled the next two months. The protracted meetings have all been attended with a blessing, and the most of them followed by a revival; and I can see no reason why all of them should not have been, if there had been any one to follow up the serious impression. Many were inquiring, and some hoping that they had passed from death unto life. Those that indulged a hope, generally held out, and are waiting for an opportunity to join some church; but those who were only in an inquiring state of mind, were generally cold and careless before I could come to them again. The birds of the air picked up the good seed before it took root. A part of the fruit of one of the protracted meetings was gathered in last Sabbath. Fifty-one came forward, and took upon themselves the vows of the Lord, and for the first time commemorated the dying love of their Saviour. This little church borders on the region above mentioned—numbered two years ago, 37, now about 180. In three of those meetings, between 20 and 30 indulged a hope in each; and in one, 55 professed to have found him of whom Moses and the prophets did write. The temperance cause is prospering finely among us. I have delivered five temperance addresses. At these several meetings there were 33, 20, 85, 52, 32—in all, 202 members.—*Home Miss.*

## Obituary.

"Man giveth up the ghost, and where is he?"

### DIED.

In this city, on the 18th inst., of consumption, Capt. George Neuson, formerly of New-York, aged 44.

In this city, on the 19th inst., Mrs. Sarah Matthews, aged 80.

In this city, on the 19th inst., Mrs. Betsey, wife of Mr. Willmot Beecher, aged 24 years.

In this city, on the 24th inst., Mary Loisa, eldest daughter of Mr. Clement Beers, aged 3 years and 1 month.

In Columbus, (Geo.) on the 29th ult., Mr. Isaac A. Smith, of the firm of Bradley & Smith, and late of this city, aged 25.

In Glasterbury, Miss Rosella A. Wheat, daughter of the late Dr. Wheat, aged 21 years.

At Buffalo, on the 18th inst., Hon. M. A. Andrews, formerly Mayor of that city; on the 16th, Sarah M., his wife, daughter of the late Chief Justice Hosmer; and on the 9th inst., Harriet H., their daughter, all of cholera.

At Tompkinsville, Staten Island, on the 24th inst., after a few hours illness, the Rev. William P. Curtis, aged 45, rector of St. Paul's Church in that place.

In Litchfield, on the 17th inst., Catharine Marie, daughter of Truman Smith, Esq., aged one year and six months.

*Drowned.*—In our harbor, while bathing, on the 23d inst., Mr. William L. Fisk, of Saybrook, a graduate of the Medical Institution in this city.

## Poetry.

From the Baptist Repository.

## THE DYING INFIDEL.

"A leap in the dark."—H. H. H.

BY R. HOYT.

'Tis even so!—the touchstone of all faith  
 I now must grapple, and abide that test  
 Which distant I derided, but come near,  
 It's wondrous fearsome and discomfiting.  
 My recreant philosophy hath turned the heel  
 And left my soul unarmed and desolate,—  
 Soul, did I say?—ha! how the giddy brain  
 Is prone to muster up its old conceits,  
 And make me rave of things that never were.  
 There is a mystery within I know,  
 That doth exalt this clod to man's estate,  
 But this "FOREVER" is a crafty tale  
 Which my dissolving nature now belies.  
 Then what is DEATH,—yet sooth, I hate that word.  
 It hath a meaning that doth fellowship  
 With such unsavory thought,—to be pent up  
 In an unwindowed cell, and there forgot,  
 Go mouldering down to nothing, yielding forth  
 My fatness to enrich a church-yard soil!—  
 The veriest atom that e'er tasted life  
 Might scruple such an end,—yet be it so,—  
 While thousands, weary of this luckless race,  
 Do manfully foreleap its fual bond,  
 Shall I shrink back, when my full course is run,  
 And dastardly for vain existence strive?—  
 No! speed your utmost now, ye dwindling sands,—  
 Death and Eternity—I dare it all!

Hail Land of Shadow! ye dead myriads hail!  
 Make room adown your chambers for a guest!—  
 Right valorous I tread,—but oh! 'tis black,  
 Black as primeval night, and foul as Hell!  
 I wish, or almost wish, that some unasked,  
 Would offer me a light to guide me through.  
 I even would accept the Christian's hope,  
 Although fallacious—hist! I hear a step—  
 Who comes! it matters not, I'll speak it out,  
 Although fallacious, it would be a staff  
 To stay my tottering limbs till all were o'er.

Dark, horrid fancies thicken on my sense,  
 I hear that step again in close pursuit,  
 I see, or deem I see, the uncouth forms  
 Of fabled fiends stalk out,—and there's a voice  
 Deep muttering from beneath,—Prepare! Prepare!  
 And from above there thunders on mine ear,  
 The hour, the hour is come! wide yawn thou DEPTH,  
 Perdition's portal, for the unwashed soul.

Now, light unearthly offers to mine eye  
 A blazing brink,—misshapen beings thence  
 Fly up and screaming skim the dusky air,  
 Vultures impatient for their coming feast!  
 While pendant from on high, adown the gulf  
 Hangs the dire catalogue of all my guilt,  
 My summons now, to everlasting death.

Beyond the cavern's nether verge, remote,  
 Ten thousand midnights roll their mingled gloom  
 In sullen pomp along a starless sky,  
 The lurid glare that gave the glimpse of hell,  
 Falls from my o'erstrained vision, and my feet  
 Do grope reluctant, yet constrained along.  
 I cannot flee, these palsied, tottering limbs  
 Can succor me no more.—'This faltering tongue  
 Can call no rescue,—I must linger on—  
 I touch the precipice—and "LEAP THE DARK!"

## PREDESTINATION.

TO THE EDITOR,

Dear Sir, I seek, through the columns of your paper, an answer to the following important question, viz: How can the doctrine of fore-ordination, or predestination be reconciled with free-agency?

ANSWER. Whether we can reconcile the two things or not; it is certain, that all the actions of man are free; not resulting from any compulsion, force, or necessity. Of acting freely we are all conscious, and we all judge that our thoughts, feelings, purposes and exertions proceed out of our own souls. Man is an automatic, spontaneous, free agent, in every one of his exercises of soul. None but Infidel, or Hopkinsian fatalists deny this position.

Equally clear it is, that, known unto God are all his works from the beginning, that his counsel shall stand, that he will do all his pleasure, and that he worketh all things according to the counsel of his own will. These are positive assertions of Scripture. We see not how the fore-knowledge of a free action, and of the circumstances in which it will certainly be done, can effect the freedom of that action any more than the remembrance of it, when it is past. To fore-ordain the act is to make the creature man, and place him in such circumstances that he will freely do the foreseen act. To determine so to locate a man as to render, by this fore-ordination, his foreseen action certain, is to predestinate the event; in the only way in which God predetermines and foreordains any human action.

## NEW HAVEN THEOLOGY.

We are glad to call the attention of our readers to the clear and ample declaration of the Professors in the Theological department of Yale College. (See p. 216.) There has been much sound abroad respecting the heresy that is to break down this Institution, and divide the church; but as we could never see the "Harlot," or the "golden cup full of abomination," we have never felt alarmed. The Christian public may now see the platform on which the fabric rests, and wait till the accused have done something worthy of death before condemning them.

## ERRATUM.

An error occurred in our last paper, in giving the list of those upon whom the degree of LL. D. was conferred. For Gideon Mantel, read Gideon Mantel, Esq. of Brighton, England.

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